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## TWO MEMORIAL LISTS FROM THE GENIZAH

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EVERY department of Jewish and general Semitic learning has been considerably enriched by the literary treasures yielded by the Cairo Genizah. Valuable additions have been made to the knowledge of Hebrew and Arabic grammar and lexicography, Bible exegesis and Talmudic lore, Jewish liturgy, philosophy, law and customs. Jewish history, however, was probably the greatest gainer by this wonderful discovery. Outside of the fact that all these branches of Jewish literature throw light on the life and habits of the people living at the time when these were written or compiled, we find in the Genizah a number of documents which are purely or mainly of an historical nature and which reveal to us many facts and conditions that were entirely unknown to the historian. Some chapters of Jewish history will have to be completely rewritten and others must undergo revision when all the Genizah fragments are deciphered and made accessible to the student.

By far the most noted contribution to Jewish history was made by the discovery and publication by Dr. S. Schechter, of the *Megillat Ebyathar*, by which we are informed for the first time of the existence of a line of Geonim in Palestine and Egypt, even after the Babylonian academies had been closed and the office of the Gaonate there ceased forever. The student of Jewish history,

who was hitherto accustomed to pass rapidly from the Orient to Moorish Spain, accompanied on his journey by some romantic tales, will now have to stop for a while in Palestine and in Egypt, where he will meet with a large array of names and titles borne by Jewish notables and with a literature that will repay careful study and investigation. The *Megillah*, which narrates the contention that existed in 1083 between the Gaon Ebyathar and the exilarch David concerning the religious jurisdiction over the Jews of Egypt and Palestine, contains sufficient data for the reconstruction of that period of Jewish history, extending over a century, when this important family of Geonim held ecclesiastical dominion over the Jews of these two countries. Prof. W. Bacher actually attempted such a reconstruction in an article published in the JEWISH QUARTERLY REVIEW (vol. XV, pp. 79-96). This, however, may have been somewhat premature; many changes will have to be made therein on the basis of documents subsequently published by Poznański, Cowley and others. Some years will yet pass before an accurate presentation of the history of the Jews in Egypt during the tenth, eleventh and twelfth centuries will be constructed from the many Genizah fragments which are now in the possession of the great libraries of Europe and America and of a number of individuals. While the value of these fragments for a better understanding of Jewish history is fully appreciated by Jewish scholars, the labor connected with deciphering the time-worn and frequently illegible manuscripts and the paucity of workers in this field of learning are causing a regrettable delay in the progress of publication.

The two following texts are from the collection of Genizah fragments in the possession of David Werner

Amram, Esq., of Philadelphia, to whom I hereby offer my thanks for permitting their publication.

No. I

This consists of one leaf,  $8\frac{1}{2}$  x 8 inches, written on both sides of the paper, in two columns, in a square Hebrew script with a strong turn to cursive. The text is unfortunately in a very poor condition, badly faded in a number of places and one corner entirely gone. The lines or words that are illegible are marked here by dots, while those words whose reading is conjectured are enclosed in brackets.

The manuscript represents a memorial prayer, probably read in the synagogue on certain occasions in memory of the illustrious dead. That this custom prevailed in the Jewish community of Egypt is evident from three fragments published by Dr. M. Gaster, in "*Gedenkbuch zur Erinnerung an David Kaufmann*" (Breslau, 1900, Nos. XV, XVI, XVII, pp. 241-2) and by others in various periodicals, as well as by another fragment in the Amram collection which will be given later. The list given here is of special interest, since it contains many names of persons that evidently occupied important positions in the Egyptian Jewish community. Many of these names are also met with in other documents coming from the Genizah, as will be indicated in the notes. Of special interest is the division into families and the titles attached to each name. It is possible that this prayer was in use in the Cairo Jewish congregations during the life-time of Maimonides, since the names mentioned at the end of each list, especially that at the end of the third list, are of men who lived somewhat prior to the date of the great savant.

As far as could be made out from this very imperfect document, there are here five distinct lists of names. The

first list, extending from line 1 to line 16 on the first column, contains the names of the members of the illustrious priestly family, who presided over the Yeshibah *Geon Jacob* from about 1046 to about 1131. Here we meet again with those familiar names found in a number of fragments, many of which were published by Schechter, Poznański, Worman and others. First comes Solomon, apparently the founder of this Gaonic dynasty, then his two sons, Joseph and Elijah, Ebyathar, the son of Elijah, the author of the famous *Megillah*, then comes Elijah, the fourth in the academy, then Solomon, a brother of Ebyathar, although not so designated, and, last, Mazliah, son of Solomon, also not designated as such, with whom this line of Geonim seems to come to a close.

The second list beginning with line 17, column I, and extending to line 9, column II, apparently contains the names of the leaders in the Cairo Yeshibah. The superscription of this list is illegible and the names cannot be identified with any degree of certainty. The first name mentioned is that of Abraham, the head of the academy *Geon Jacob*, a title borne by the heads of the Palestinian academy, which is rather puzzling in this case. Next comes his son Josiah, entitled the chief of the court of justice. The upper left corner of the second column is torn off, so that the first three lines cannot be read. The next name is that of Zadok, then comes his son Moses, "the mighty Prince, the intelligent judge, the foundation of the rule, the glory of the academy", then his son Josiah, "the honored Prince, the glory of the academy". This ends the list of names of the members of this illustrious family.

The third list, extending from line 10, column II, to line 10, column III, contains the names of a family of

Negidim. About seven lines of this list are illegible, a fact greatly to be regretted since this might have been of great assistance in unraveling the obscurity in which the history of the Egyptian Negidim is still shrouded. The names that can be read with certainty are those of Meborach, his son Saadia, and his son Judah the Nagid. Lines 17 and 18 are illegible; line 19 has the name of Saadia, and then the rest of the column is entirely faded. On column III, we meet first with the names of Moses and of his two sons, Meborach and Judah, and then of Nathaniel.

The fourth list, beginning with line 11, and ending with line 20 of column III, contains the names of an illustrious family of Hachamim, probably judges or assistants in the court of justice. Only two of these names could be deciphered, the first and the last, both being that of Isaac.

The fifth list, beginning with line 21, column III, and ending with line 11, column IV, contains the names of prominent men in the Cairo community, the superscription of this list, however, being again illegible. The first name is that of Solomon, "the fifth", the next name is illegible. On column IV, we read the names of Yahia (?), Dosa, Josiah, Isaiah, Shemaryahu and Ephraim. In the upper left hand corner of this column there is added the name of Joseph, apparently by the same hand.

Then begins the prayer for the congregation, of which only one line is left, and in which we might have expected to find the name of the Nagid then ruling. Of interest is the reference to resurrection in the first and third lists.

## COLUMN I

ישראל

דוכרן טב לניחי נפשתא לזכר נאומי 1

וראשי ישיבותיהם ואבות בתי דיניהם 2

אשר נהגו שררה בעם יו עד כגק מרינו	3
ורבינו אדוננו שלמה הכהן ראש ישיבת	4
גאון יעקב וחמורו אליהו הכהן ראש	5
ישיבת גאון יעקב ואחיו יהוסף הכהן אב	6
בית דין של כל ישראל וחמורו אביתר	7
הכהן ראש ישיבת גאון יעקב וחמורו	8
אליהו הכהן הרביעי בחבורה וכגק	9
אדוננו שלמה הכהן ראש ישיבת גאון	10
<del>אדוננו</del>	
יעקב זצל זכר חסיד מצליח זכר	11
כגק מרנו ורבינו אדוננו מצליח הכהן	12
ראש ישיבת גאון יעקב וכלל נפטרי	13
המשפחה המיוחדת הזאת רוח יו (תניחם)	14
תהא עמידתם בקרוב יטה עליהם	15
השלום ועל ... מ ... שלום	16
ועוד.....	17
וראשי.....	18
ישיבותיהם וארון בתי דיניהם אשר	19
נהגו שררה בעם יו עד (כגק מרנו)	20
ורבינו אדוננו אברהם ראש (ישיבת)	21
גאון יעקב וכלל חמוריו הנח(מדים עד)	22
כגק מרנו ורבינו אדוננו יאשי(הו)	23
הצדיק אב בית דין	24

## COLUMN II

של כל ישראל.....	1
האדיר.....	2
אדוננו צדוק.....	3

של כל ישראל.....וחמודו כגק....	4
ורבנו משה השר האדיר הדיין המש(כיל)	5
יסוד המשרה תפארת הישיבה וחמודו	6
כגק מרנ ורבנא יאשיהו השר הנכ פאר	7
הישיבה וכלל נפטרי המשפחה המיוחסת	8
הזאת וכול	9
ועוד דוכרן טב	10
לנוחי נפשתא לזכר המשפחות המיוחסות	11
משפחת נגידי ישראל ואיתניהם יעד כגק	12
מרנו ורבנו מבורך צורבא מרבנן וחמודו	13
(כגק) מרנו ורבנו סעדיהו השר האדיר	14
בישראל וחמודו כגק מרנו ורבנו אדוננו	15
יהודה הנגיד.....	16
.....	17
.....	18
וחמודו כגק מרנו ורבנו סעדיהו השר האדיר	19
.....	20
.....	21
.....	22
.....	23
.....	24

## COLUMN III

נו אדוננו משה	1
ים ונגיד הנגידים	2
חמודיו השרים	3
כגק מרנו ורבנו מבורך השר האדיר	4
בישראל ואחיו כגק מדנו ורבנו יהודה	5



השר האדיר בישראל וכנגד מרנו ורבנו	6
נתנאל השר האדיר ראש (המשרה)	7
בחיר הישיבה וכלל נפטרי (המשפחה)	8
המיוחסת הזאת (רוח יו' תניחם ותהא)	9
עמידתם בקרוב וג'	10
ועוד דוכרן טב לנוחי נפשטא לזכר	11
המשפחות המיוחסות משפחת הח(כמים)	12
הגדולים בישראל עד כנגד מרנו ורבנו (יצחק)	13
הדיין המשכיל המופלא החכם (ראש)	14
בית דין הגון וכנגד מרנו ורבנו.....	15
השר הגדול בישראל (וכנגד) מרנו ורבנו	16
יצחק הרב הגדול.....	17
.....הנפשות	18
.....הישיבה..... וכלל נפטרי	19
המשפחה המיוחסת.....	20
ועוד דוכרן טב (לנוחי נפשטא) לזכר	21
המשפחות המיוחסות.....	22
עד כנגד מרנו ורבנו (שלמה) החמישי	23
בחבורה הדיין המשכיל.....	24
הש(רי)ם עד כנגד מרנו ורבנו.....	25
הדיין המשכיל המופלא החכם (ראש)	26
בית דין הגון וחמודו כנגד מרנו	27

## COLUMN IV

יח. י' הלוי השר האדיר נזר הלויים וכנגד	1
מרנו ורב דוסא השר האדיר בישראל	2
החכ והגב וכנגד מרנו ורב יאשיהו השר	3
האדיר בישראל וכנגד מרנו ורב ישעיהו	4

וכנס מרנא ורבנא יהוסף	השר האדיר וכן מרנ ורבנא שמריהו	5
השר האדיר בישאל נח	השר האדיר הח והנ וכן מרנ ורבנא	6
(ראש) . . . . .	(אפרים) השר הנכ וכלל המתעריבים	7
השר האדיר בישאל נח	(עמם) באבל הזה האלהים יסיר יגונם	8
וכנס מרנא ורבנא יהוסף	וג	9
השר האדיר בישאל נח	ויברך (אלהינו) וישמור ויעזור את כלל	10
וכנס מרנא ורבנא יהוסף	.....	

## NOTES

- Col. I, 1. 4. שלמה, identical with Solomon ben Yehudah, chief of the Synagogue in Palestine, in 1046, comp. Bacher, *JQR.*, XV, p. 81, and Schechter, *Saadyana*, p. 81, n. 1, and many other places; comp. Epstein, in *Monatsschrift*, XLVII, p. 345, but see Poznanski in his "Schechter's Saadyana" and in *REJ.*, XLVIII, p. 151 ff., and LI, p. 52 ff.; see also my "Turkoman Defeat at Cairo", p. 27, n. 30, and Worman, in *JQR.*, XIX, pp. 724-727, Nos. VII-XVI.
1. 5. אליהו, Gaon in Palestine, 1062-1084; Schechter, *l. c.*, p. 81, n. 1, p. 88, l. 8, 16, p. 114, l. 6; see Epstein, *Monatsschrift*, XLVII, p. 345, concerning a responsum of Elijah and his son Ebyathar to Meshulam b. Moses of Mayence.
1. 6. יהוסף, Schechter, *l. c.*, p. 88, l. 8, 11, 14; see my "Turkoman Defeat at Cairo", pp. 17-18, where I endeavored to establish that this Joseph never occupied the position of the chief of the Academy and died in his position as אב בית דין. Poznanski, in a private communication, as well as in a letter to the *AJSL.*, April, 1906, agrees with my proposition; see also Worman, *l. c.*, No. I, and Schechter, *l. c.*, p. 81, n. 1, where Joseph has only the title of בית דין כהן צדק.
1. 7. אביתר, see Schechter, *l. c.*, p. 80, n. 3, and references there quoted. In a fragment of a Kaddish published by Schechter, in "*Gedenkbuch zur Erinnerung an David Kaufmann*" (Hebrew part, p. 53), this Ebyathar is mentioned with the same title as here, Solomon Hakohen is designated as אב הישיבה and Zadok as בחבורה השלישי. Solomon is probably identical with the one mentioned here in 1.10,

who became Gaon after the death of his brother, comp. Worman, *l. c.*, p. 723, n. 4.

1. 9. אליהו, possibly identical with the one mentioned *apud* Schechter, *l. c.*, XLIV, l. 4, who flourished about 1111. Comp. Bacher, *l. c.*, p. 95, and *REJ.*, XXX, p. 235, see also *ib.* LI, p. 53. Although he never held the position of Gaon, he is still included in this list as is also Joseph the אב בית דין. Regarding the title הרביעי בחבורה see Bacher, *JQR.*, XV, pp. 82-83, and Schechter, *l. c.*, No. XXXVIII, p. 2, l. 18, 19.
1. 10. שלמה, son of Elijah, brother of Ebyathar, see Schechter, *l. c.*, No. XXXVIII, p. 2, l. 18, and XLIII, l. 1, Bacher, *l. c.*, p. 83.
1. 11. I do not quite understand the meaning of the phrase זכר חסיד אדוננו מצליח. The word אדוננו is written over the line and then crossed out. It is possible that the writer made a mistake here, beginning the name מצליח, but forgetting to mention the words כנ"ק מרנו ורבנו, and therefore rewrote the whole phrase.
1. 12. מצליח, son of Solomon, lived at Fostat in 1131, see Schechter, *l. c.*, p. 81, n. 1, No. XLIII, l. 6, No. XLIV, l. 10; Bacher, *l. c.*, p. 94. Dr. Schechter kindly called my attention to a note in Harkavy and Strack, *Catalog d. hebr. Bibelhandschriften d. k. Bibliothek in St. Petersburg*, vol. I, part 2, p. 273, Codex B. 19a: קנה זה המצח: כִּנְקָם וְ אֲדוֹנָנוּ מִצְלִיחַ הִכְהֵן רֹאשׁ יִשִּׁיבַת גֶּאֹן יַעֲקֹב יִבְרַכְהוּ אֱלֹהֵינוּ וְיִשְׁמְרֵהוּ | בֵּר כִּנְקָם וְ אֲדוֹנָנוּ שְׁלֹמֹה הִכְהֵן רֹאשׁ יִשִּׁיבַת גֶּאֹן יַעֲקֹב וְלֹחֲדָהּ נֵין הַגְּאֹנוֹיִם בַּמְּמוֹנֵי לִנְפִשׁוֹ מֵאֵת | כִּנְקָ הַמִּשְׁכִּיל הַחֲכָם וְהַנָּבוֹן יוֹסֵף הַנּוֹדֵעַ בֶּן סוֹגֵךְ בַּחֲדָשׁ תִּמְחֹ שְׁנַת אֲתָמֹ לְשִׁמְרוֹת הָאֱלֹהִים יִזְכֶּה לַהֲנוּת | בּוֹ הוּא וּבְנוֹי | חוֹרֵעַם כָּל יְמֵיהֶם לִקְיִים לֹא יִמּוּשׁוּ מִפִּיךָ וְ.

The date given here, Sel. 1446, corresponds to the year 1135; comp. Worman, *l. c.*, p. 723, No. I.

1. 21. אברהם. It is possible that this list, the superscription of which is unfortunately illegible, contains the names of men prominent in the most important Yeshibah of Fostat, also apparently members of one family. That the Yeshibah should be designated by the same name borne by the Palestinian Yeshibah, is not at all strange. Benjamin of Tudela, in enumerating the academies of Bagdad, names the first and largest academy ישיבת גאון יעקב (ed. Adler, p. 39). It is possible then that the largest academy in any town

was known by that name. Bacher (*l. c.*, p. 86, n. 6), also hints at the possibility that the heads of the Egyptian community were designated as Geonim.

This Abraham could not be identified with the one mentioned *apud* Schechter, *l. c.*, p. 81, n. 1, and Worman, *l. c.*, p. 723, No. I, to whom Mazliah addressed a letter in 1131, because the date of this Abraham, being the first in the list, must be placed somewhere in the first half of the eleventh century.

After writing the above, Dr. A. Marx kindly called my attention to an entry in the recently published Neubauer-Cowley *Catalogue of the Bodleian Manuscripts* (Col. 368 f, Cod. Heb. b. II, No. 23), where the following occurs: חכמי ישראל ורבניהם ואבות.... בתי דינים אשר נהנו שררה בעם יו צבאות עד כנף..... אברהם ראש ישיבת נאון יעקב.....

יִאֲשִׁיָּהוּ, probably father of Zadok; comp. Schechter, *l. c.* No. 1. 23. XXXVIII, p. 2, l. 18, where Josiah is called אב, no doubt an abbreviation of אב בית דין. Schechter's statement that Zadok was invested with the title of אב (p. 82), has been corrected by Bacher, *l. c.*, p. 82, n. 4. אב was the title of his father Josiah, as the ו"ל after אב indicates, while Zadok was then appointed שלישי having been promoted from his position as רביעי. In the Kaddish published by Schechter in the *Kaufmann-Gedenkbuch*, referred to above, Zadok is also called שלישי, at the time when Ebyathar was already ראש and Solomon אב. Worman, *l. c.*, p. 731, No. XXX, quotes a letter written by a Josiah who calls himself ראש ישיבת נאון יעקב. We should be grateful for the publication of this letter in full.

צדוק, probably son of Josiah, who was appointed שלישי by Elijah, Col. II, l. 3. at the time of the great assembly at Tyre, in 1082, and who so successfully championed the cause of the Gaonic family against the exilarch David in 1093. See Schechter, *l. c.*, No. XXXVIII, p. 2, l. 18; Bacher, *l. c.*, pp. 82-83; *Kaufmann-Gedenkbuch*, Hebrew part, p. 57.

משה, son of Zadok. The title השר האדיר appended to his name, 1. 5. and that of השר הנכבד to that of his son Josiah in l. 7, would indicate that they held some official position in the Nagid's cabinet. There probably was some distinction between the epithets of האדיר

and הנכבד, the first possibly given to the one who, besides his diplomatic office, also acted as judge.

1. 12. מבורך, not designated as Nagid. The title צורבא מרבנן is found in another fragment applied to Meborach, father of Moses, the Nagid (Worman, *l. c.*, p. 728, No. XVIII), but this would be no proof of the identity of the two. Since we have to place this Meborach somewhere in the first half of the eleventh century, we cannot identify him with the Meborach who took such a prominent part in the Ebyathar controversy.
1. 14. סעדיהו, son of Meborach, also not mentioned as Nagid. The epithet השר האדיר בישראל would indicate that he was connected with the Nagid's cabinet, as noted above.
1. 16. יהודה, son of Saadia, first one to bear the title of Nagid. It is probable that this Judah is the same in whose honor a poem was composed, first brought to light by Mr. E. N. Adler and published by Neubauer in *JQR.*, VIII, p. 556, since there is hardly any foundation for Neubauer's suggestion (followed by Gottheil, in his article "Egypt", in the *Jewish Encyclopedia*, V, p. 68) that that Judah is identical with Judah הנשיא, son of Josiah הנשיא, mentioned in Sambari's Chronicles, p. 133, l. 11. See *JQR.*, VIII, p. 552, and Poznański, in *REJ.*, XLVIII, p. 164 and n. 4.
1. 19. סעדיהו. It is possible that this Saadia is the father of the famous Meborach, son of Saadia, who was Nagid during the latter part of the eleventh century. It is also possible that the name of Meborach is mentioned somewhere in the following lines which are illegible. We know very little about this Saadia, except that he was a physician, as were also some others mentioned in this list. Of his son Meborach, however, we know a great deal, since his name occurs in many fragments, and especially because of the prominent part he took in the controversy described in the *Megillat Ebyathar*. See Schechter, *l. c.*, No. XXXVIII, p. 3, l. 5, and p. 82, n. 8. It may be of interest in this connection to quote from a fragment in Mr. Amram's collection, which reads as follows:

נִכְּךְ מֵרָנוּ וּרְבֵנוּ..... מְבוֹרֵךְ הַחֶבֶר הַמְעוֹלָה.....  
 אֱלֹהֵי הַבִּיטוֹת חֶסֶד הַיְשִׁיבָה סִנְהֶדְרָא רַבָּא נִטְרוּהִי מִן.....  
 ..מִמָּנָא מְבִי רִישׁ גִּלּוּתָא בֶן כָּכ נִד קִד מִר וּרְב סַעְדִּיָהּ הַח.....  
 וּמוֹדִיעִים אֲנוּ לְכַבּוֹדְכֶם שְׂאֲנוּ חוֹנִים שְׁלוֹם אֵין פֶּר...

צוחה ברחובותינו וכל העם הנגשים אל המשפט לפנינו על...

בשלוש והודיה לאל על כל תנמולוהי עלינו..... כבוד....

Comp. Worman, *JQR.*, XVII, p. 13.

משה, probably son of Meborach, who may have been the Nagid Col. III, l. 1. after his father's death, about the beginning of the twelfth century. See Worman, *l. c.*, XIX, p. 728, No. XVIII, where a Moses, son of Meborach, is mentioned with similar epithets, and where reference is also made to his two sons, whose names, however, are not given. This would strengthen our conjecture that the name of Meborach was given here between the names of Saadia and Moses. The two sons of Moses, whose names are given here as Meborach (l. 4) and Judah (l. 5), both bear the title of השר האדיר but not of Nagid.

נתנאל, probably identical with the Nathaniel who was Nagid l. 7. in the time of Maimonides, and probably succeeded by him, after the usurper Zoṭa was ousted. See *Jewish Encyclopedia*, V, p. 68; Neubauer, *l. c.*; Berliner, *Magazin*, 1890, pp. 50-58; comp. Merx, *Documents Paléographiques Hébraïques et Arabes*, p. 39, where mention is made of a נתנאל הלוי ראש ישיבה של גולה, but not Nagid, possibly because of Maimonides, who refused the position when it was offered to him (Neubauer). This may also be the reason why he is not designated as Nagid here. Comp. Poznański, *REJ.*, XLVIII, p. 146, and *Itinerary of Benjamin of Tudela*, ed. Adler, p. 71, n. 1, where Nathaniel is mentioned as the head of the community when Benjamin visited Egypt, but not as Nagid.

יצחק, possibly the same as כל הרינים mentioned l. 13. *apud* Schechter, *l. c.*, p. 82, n. 4; also mentioned in another Amram fragment as בית דין. הנין; comp. Worman, *l. c.*, p. 724, No. VII, quoting from a letter addressed by Joseph, son of Solomon, after his father's death, to Jacob, son of Isaac בית דין, who may be the same; also *ib.*, No. LXXXII, where יצחק הכהן, son of Jacob, is addressed as הרין המשביל. The identity of the other Isaac (l. 17) is uncertain.

Line 20 ends the list of the family of חכמים. Then another list is given, but the superscription is not legible. I am unable to identify any of the names in the following list with any degree

of certainty. It was rather tempting to identify the last name given here, 'אפרים השר הנכ', with the famous Ephraim b. Shemaryahu, a name that occurs very frequently in the Genizah fragments, so that it was possible for Poznański to construct a biography of him (*REJ.*, XLVIII, p. 145 ff.). If, however, we regard the names in these various lists as contemporaneous, this assumption will have to be rejected, because Ephraim b. Shemaryahu flourished much earlier than the date that might be assigned to the last names mentioned in other lists.

## No. II

This is a long, narrow strip of paper,  $13\frac{5}{8} \times 3\frac{7}{8}$  inches, written on both sides of the paper, in an old square hand with a strong turn to cursive. One side is filled to the bottom of the page, while the other is not quite half filled. The writing is remarkably well preserved; the paper, however, is perforated in several places.

The names herein mentioned are not as yet known to Jewish history, although the titles attached to most of them would indicate that their bearers were prominent men in the Fostat Jewish community. The name of Nagid, mentioned here at the end, in whose life-time this prayer was recited in the synagogue, is Moses, probably Moses Maimonides, thus fixing the date of the manuscript as the latter half of the twelfth century. The Isaac in line 25 is possibly identical with the one mentioned in the previous list, col. III, l. 13, while Joseph, "the honored prince" of l. 2 may be the same as the one mentioned in the corner of col. IV of the previous list. One Petahiah (l. 18) is mentioned as having died a martyr's death, while two (Joseph, l. 14 and Samuel, l. 26) young men are recorded as having died in a foreign land. The memory of one woman, who is given many pious epithets, is mentioned in ll. 29-31. Her

name is not given, possibly because she was too well known at the time.

The list of the departed concludes with l. 31. Some of the living relatives of the dead are named in ll. 32-47, and consolation is offered them in their bereavement. The last few lines (48-54) conclude with a blessing for the congregation, and especially for the Nagid Moses, and all those who participated in the meritorious act of burying the dead or offering consolation to the living.

### אל תרחים:

- |    |  |
|----|--|
| 1  | דוכרן טב לניחי נפשאתא לזכר המשפחות       |
| 2  | המיוחסות עד כִּנְגָּ מרנ ורב יוסף        |
| 3  | השר הנכבד רוח יי' תניחנו . ושני          |
| 4  | חמודיו (השרים) הנכבדים נוחם עדן          |
| 5  | וכִּנְגָּ מר..... הם הזקן הנכ וחמודו     |
| 6  | מר ור יצחק הבחור היקר הנפטר בקוצר        |
| 7  | שנים לבית עולמו. ועוד דוכרן טב           |
| 8  | לזכר כִּנְגָּ מר ור שלמה הזקן הנכ נִבְע  |
| 9  | וחמודו כִּנְגָּ מר ור יוסף הזקן הנכ      |
| 10 | נִבְע . ושני חמודיו כִּנְגָּ מר ור סעדיה |
| 11 | הזקן הנכ נִבְע . וכב גר קד מרנו ורבנו    |
| 12 | שמואל החסיד בעודו רוח יי' תניחנו.        |
| 13 | ושני חמודיו מר ור יוסף הבחור היקר        |
| 14 | הנפטר בארץ אכסניותו נִבְע וכִּנְגָּ      |
| 15 | מר ור סעדיה הבחור היקר נִבְע             |
| 16 | ועוד דוכרן טב לזכר כִּנְגָּ מר ור        |
| 17 | פרחיה הזקן הנכ הנהרג על ייחוד השם        |
| 18 | נִבְע . וכִּנְגָּ מר ור יוסף הזקן ביר    |



- 19 עמרם הזקן נוחם עדן . ועוד דוכרן  
 20 טב לניחי נפשאתא לזכר כִּנְגִּי מרנו  
 21 ורבנו שמואל השר הנכִּי רוח יי' תניח  
 22 ושני חמודיו כִּנְגִּי מר ור יוסף  
 23 הזקן הנכִּי נִבְעֵי . וכִּנְגִּי מרנו ורבנו  
 24 יצחק בית דין הגון זכרו לבר.  
 25 וחמודיו מר ור שמואל הבחור הנפטר  
 26 בארץ אכסניותו, וכִּנְגִּי מרנו ורבנו  
 27 יעקוב החכם והנבון נִבְעֵי:  
 28 והגבירה היקרה הישרה הצנועה  
 29 החסידה הנפטרת בשם טוב ובמעשים  
 30 טובים לבית עולמה ונפטרינו ונפטרי  
 31 עם יי' רוח יי' תניחם וכול.  
 32 והחיים והשלום והכבוד וכללי הנחמ  
 33 הכתובות והרשומות. כולם יחולו  
 34 על ראש כבוד גר קד יצחק הרב  
 35 (וכל) ושני חמודיו כִּנְגִּי מר ור שמואל  
 36 החכם והנבון ואחיו מר ור (יוסף).....  
 37 .....האלהים ינחמם מאבלם  
 38 וכול וגם ינחם אלהינו את לב כבִּי גר

VERSO

- 39 קד מרנו ורבנו יעקוב החכם  
 וכלל חמודיו  
 40 והנבון באתריה האלהים ינחמהו  
 41 באבלו וכול גם ינחם (אלהינו את) לב  
 42 כל הענומים באבל הזה בראשם  
 43 כִּנְגִּי מר ורב יוסף החכם והנבון

וכִּנֵּךְ מִדּוֹר וָדוֹר שְׂמוּאֵל הַיִּקָּר וְהַנְבוֹן	44
וְחִמּוּדָיו וְכֻלָּל הַמַּתְעַרְבִּים עִמָּם	45
בְּאֵבֶל הַזֶּה הָאֱלֹהִים יִנְחָמָם מֵאֵבֶלָם	46
וְכֻלָּ וְיִבְרַךְ אֱלֹהֵינוּ אֶת כֻּלָּל הַקָּהָל	47
הַקְּדוֹשׁ הַזֶּה מִגְדוֹלָם וְעַד קִטְנָם	48
וּבְרָאשָׁם כְּבוֹד גְּדֻלַּת קִדְשָׁם	49
מִרְנוּ וּרְבִנּוּ אֲדוֹנֵנוּ נִגִּידֵנוּ מֶשֶׁה	50
הַנִּגִּיד הַגְּדוֹל וְכֻלָּ . וְכֻלָּל הַקָּהָל	51
הַקְּדוֹשׁ הַזֶּה אֲשֶׁר בָּאוּ וּגְמְלוּ חֶסֶד	52
שׁוֹמֵר הַבְּרִית וְהַחֲסֵד וְכֻלָּ	53